

KHUSHU & KHUZU IN SAIAH

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ON OFFERING SALÂH WITH SUBMISSION AND HUMILITY

Allâh ﷻ says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Successful indeed are the believers. Who are humble in their salâh.”
(Sûrah al-Mu’minûn, 23: 1-2)

You should know that there are those who consider humility from among the acts of the heart, like fear and dread. While there are those who consider it to be from among the acts of the limbs, like remaining still, abstaining from turning about and playing about. The scholars differ with regard to it being from among the compulsory injunctions of salâh or from among its merits. Those who consider it to be compulsory cite the following Hadîth as their proof: “It is not lawful for a person to do anything but that which confines him in salâh.” And the Qur’ânic verse: “Establish the salâh for My remembrance.” [46] Negligence [and absent mindedness] are the opposites of remembrance. It is for this reason that Allâh ﷻ said: “Do not be of those who are negligent.” [47]

Al-Bayhaqî *rahimahullâh* narrates on the authority of Muhammad ibn Sîrîn *rahimahullâh* who said: I have been informed that when the Messenger of Allâh ﷺ used to offer salâh, he would raise his eyes towards the sky. And so the verse was revealed. ‘Abdur Razzâq adds: [Allâh ﷻ] ordered him with humility. He therefore directed his eyes towards the spot of his prostration. Al-Hâkim *rahimahullâh* and al-Bayhaqî *rahimahullâh* narrate on the authority of Abû Hurayrah رضي الله عنه who said: “When he ﷺ used to offer salâh, he would raise his eyes towards the sky. This verse was then revealed. He therefore lowered his head.”

It is narrated on the authority of al-Hasan that the Prophet ﷺ said: “The similitude of the five salâhs are like a copiously flowing stream flowing in

front of the house of one of you, wherein he takes a bath five times each day. Will any filth remain on his body?” In other words, the salâhs purify him from sins – none of them remain apart from major sins. This is if the person offers his salâh with humility and presence of heart. If not, the salâh is flung back at him.

The Messenger of Allâh ﷺ said: “The person who offers two rak‘ats (units) of salâh without thinking about anything of this world therein, his previous sins are forgiven.”

The Messenger of Allâh ﷺ said: “The salâh has been made compulsory, the pilgrimage and circuiting (*tawâf*) [of the Ka‘bah] has been ordered, and the other rites of the pilgrimage have been promulgated in order to establish the remembrance of Allâh ﷻ. So if this objective and purpose is not found in this heart of yours, and if you have no awe and dread for [Allâh ﷻ], then of what value is this remembrance of yours?”

The Messenger of Allâh ﷺ said: “The person whose salâh does not prohibit him from shamelessness and evil will be distancing himself further away from Allâh ﷻ.”

Bakr ibn ‘Abdillâh said: “O man! If you want to go to your Master without seeking permission and speak to Him without any interpreter, you can do so.” He was asked: “How is that possible?” He replied: “You must perform a perfect ablution and enter your place of salâh. If you do so, you would have entered on your Master without seeking permission and you would be speaking to Him without any interpreter.”

‘Â’ishah *radiyallâhu ‘anhâ* said: “The Messenger of Allâh ﷺ used to engage in conversations with us and we would converse with him. But when the time of salâh came, it was as though he did not know us and we did not know him because he was so engrossed in the grandeur of Allâh ﷻ.”

The Messenger of Allâh ﷺ said: “Allâh ﷻ does not look at the salâh wherein the person does not enter with his heart and body together.”

When Ibrâhîm  used to offer salâh, the trembling of his heart could be heard for two miles. When Sa'îd at-Tanûkhî used to offer salâh, his tears would not stop flowing from his cheeks to his beard.

The Messenger of Allâh  saw a person playing with his beard while he was in salâh, so he said: "Had this person's heart submitted [before Allâh , his body parts would also have submitted [and he would have remained still in his salâh]."

It is related that when the time of salâh approached, 'Alî  would tremble and the colour of his face would change. Someone would ask him: "What is wrong, O leader of the faithful!" He would reply: "The time has come for a trust which Allâh  offered to the heavens, the earth and the mountains, but they refused to bear it, and were afraid of it. Whereas I [man], bore this responsibility."

It is related that when 'Alî ibn al-Husayn used to perform the ablution, his face would turn yellow. His family members would ask him: "What is this that overtakes you at the time of performing ablution?" He would reply: "Do you know in front of whom I intend standing?"

It is related that Hâtim al-Asamm was asked about his salâh. He replied: "When the time of salâh comes, I perform a complete ablution, go to the spot where I want to offer salâh and then sit down there till my limbs are fully settled. I then stand up for salâh with this in mind that the Ka'bah is in front of me, the *sirât* (the bridge over Hell which every single person will have to cross) is beneath me, Paradise is to my right, Hell-fire is to my left, the angel of death is behind me, and that this is my last salâh. I then have both hope and fear in my heart. I then say *Allâhu Akbar* (Allâh is the greatest) with determination, I recite the Qur'ân with deliberation, I bow down with humility, I prostrate with submission, I sit on my left foot with its upper surface spread on the ground while my right foot is upright, resting on its big toe. I then follow this salâh with total devotion [to Allâh 

Ibn ‘Abbâs ؓ said: “Two rak‘ats of salâh of average length offered with reflection are better than offering salâh the entire night while the heart is neglectful.”

The Messenger of Allâh ﷺ said: “There will come towards the end of time people from my *ummah* who will come to the musjids, sitting therein in circles. They will only talk about the world and love for the world. Do not sit in their company for Allâh ﷻ has no need for such people.”

Al-Hasan narrates that the Prophet ﷺ asked: “Should I not inform you of the worst thief?” They asked: “Who is he, O Messenger of Allâh?” He replied: “He is the one who steals from his salâh.” They asked: “How does he steal from his salâh?” He replied: “He does not perform the bowing and prostrating postures of salâh with perfection.”

The Messenger of Allâh ﷺ said: “Salâh is the first thing a person will be reckoned for on the day of resurrection. If he performed it with perfection, the reckoning will be made easy for him. But if there was any shortcoming in it, Allâh ﷻ will say to His angels: ‘Does this servant of Mine have any optional salâh. If he has, complete the compulsory salâh with it.’”

The Messenger of Allâh ﷺ said: “A servant does not receive a greater gift than the permission to offer two rak‘ats of salâh which he performs.”

When ‘Umar ibn al-Khattâb ؓ would intend to offer salâh, his body parts would tremble and his teeth would chatter. Someone asked him about this so he replied: “The time has come to fulfil a trust and to perform a duty. And I do not know how I am fulfilling it.”

It is related with regard to Khalaf ibn Ayyûb that he was standing in salâh when a hornet stung him. Blood began to flow [from that sting] without his even perceiving it. This continued until Ibn Sa‘îd came out and informed him thereof. He then washed his garment. Someone said to him: “A hornet stings you, blood flows from your body and you still did not perceive all this?!” He replied: “Can a person even perceive such a thing when he is standing before the Mighty King [Allâh ﷻ], when the angel of death is

directly behind him, when the Hell-fire is to his left and the *sirât* is beneath him?!”

A gangrenous sore appeared on the hand of ‘Amr ibn Dharr. He was a very ascetic person who was fully engaged in the worship [of Allâh ﷻ]. The physicians said to him: “This hand will have to be cut off.” He said to them: “Cut it off.” They replied: “We will have to tie you with ropes before cutting it off.” He replied: “Instead of that, when I commence my salâh, you must cut it off.” When he commenced his salâh, his hand was cut off without his even perceiving it.”